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THE
SECRETS
OF THE
FREE-MASONS
REVEALED

By a disgusted BROTHER.

CONTAINING

An ingenuous Account of their Origin, their Practices in the LODGES, SIGNS and WATCH-WORDS; Proceedings at the MAKING, and the Method used to find a MASON, when in a foreign Country, &c. &c. as it ever was, and ever will be,

To which is added

The favourite Songs of the MASONS, as sang in every LODGE; and an exact List of all the regular LODGES.

The SECOND EDITION.

L O N D O N:

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THE
S E C R E T S
OF THE
F R E E - M A S O N S
R E V E A L E D , &c.



HE World, no doubt, will ask my Reason for this candid and ingenuous *Discovery* of the whole Secrets of Free Masonry. I answer, in very few Words, that having closely applied myself for a considerable Time to the Study of its Principles and Precepts, at length I became introduced as a Principal at the . . . e, where I continued some Months. But (as I have learned since) the Decrees of this ---- e were ever arbitrary and uncontrollable, which occasioned the Decline of the LODGE, so, upon its Revival, they took care not to deviate from their Predecessors; and finding myself ill used, contrary to all the Laws and Regulations of the Fraternity, I quitted them,

A 2 with

with a full Determination to be revenged for the Affronts I received, by unravelling to Mankind *the whole Mystery of the Free-Masons; their Beginning, their Transactions in the Lodges, &c. &c. &c.* as it ever was, and ever will be; which have remained a profound Secret from its first Institution to this Time, to the great Surprize of the whole World; and by its being thus secreted from the Eyes and Knowledge of the rest of the Universe; Mankind has been induced to think, and led into the erroneous Opinion, so as to conclude, the Masons were *bound to this Secrecy by Oath.* I dare say those who affronted me will gnash their Teeth, and bite their Fingers for mere Madness, upon the Perusal of this Book; and I make no doubt but the whole Fraternity, if they knew the Author, would throw their Libels at me; and I don't question but they will take a great deal of Pains to tell the World, *that this is not Masonry;* but I assure them it is.

Origin of Masonry.

SOME Persons are of Opinion, that the *Human Species* existed before ADAM. But the *Masons* say, they take *their Warrant* from *Holy Writ;* and not finding *there* any Authority to ground a Supposition upon that there was such an Existence, either East, West, North or South, before *him,* they content themselves with saying, *There were-*

were MASONs in the *First Age* of the World, as recorded in *Sacred History*; and that the first MASONs after the Flood (which they believe was universal) were SHEM, HAM, and JAPHET. But HAM is in very little Repute among them, upon Account, *as they say*, of the Crime he committed, *Gen. ix. 22*. Yet they alledge that the GREAT CREATOR, by his Vicegerent, implanted in all rational Beings, a Belief that the Children were not to answer, or suffer, for the iniquitous Proceedings of their Fathers; as was afterwards declared by the DEITY *in express Words*, or by such Means as in his Infinite Wisdom he thought proper to use in his Converse with Mankind. So that they admit the Descendants of HAM, with those of SHEM and JAPHET, to have attained in a few Years, so great a Knowledge of Architecture, as to build many Cities, and superb Edifices, in particular that of *Babel*; and that the Survivors of these, and the Successors of the Deceased after them, having a hearty Zeal for the Promotion of the Craft, spared no Pains to bring up their Children to the understanding of Architecture; and by unwearyed Diligence, close Application, and indefatigable Industry, gave Instructions themselves till such Time as they were so compleat, as the Knowledge of the Art in their Age could or would admit; and that the Younger, emulating the Examples of their

their Parents and Predecessors, with *Benevolence*, and even *Affection*, to each other; endeavoured each to excel therein. And thus, from Generation to Generation, they proceeded till the Time of SOLOMON; who, *they say*, by a supernatural Gift, excelled all that had been before him, and will never be excelled by any. *They further say*, Those Antient MASONs associated to explain the *Scriptures*, to preserve the Knowledge of *Architecture*, and to endeavour to make *Improvements* therein, to cultivate *Brotherly Love*, *Friendship*, and *Hospitality*, not only between themselves, but also to study how to be *useful* and *beneficial* to *Mankind in general*. This *sacred Rite*, or Custom (*as they term it,*) is still kept up among them: They meet twice a Month. Thus far it has been *suggested* to me by Masons. But what follows my Ears and Eyes have been *Witnesses* of, and my Tongue hath confirmed it to others, when I was a Principal among them. When they are assembled together, and free from Interruptions and Disturbance (*which is the Reason for their having a Man at the Door of the Lodge,*) the Principals of the Lodge begin to expound and clear up the *dark Sayings* and *hard Sentences* of Old, by comparing one Passage with another; and thereby endeavour to determine the *Meaning* and *Intention* of those *intricate Phrases*.

The

The next Topic they go upon is **Morality**. They display this Subject very copiously. In the first Place, they endeavour to implant in the Minds of new-made Brothers, the many Advantages attending *Temperance, Forecast*, and a well regulated *Conduct*; and enumerate the long Chain of bad Consequences that always follow *Intemperance, Sloth*, and the Want of making a proper Use of that *Fore-sight, Reason, or Reflection*, which distinguishes the Human Species from the inferior Animal Creation, and which is given them to make a suitable Self-preservation from approaching or impendent Evil. They trace out, thoroughly weigh, and consider, the good or bad Consequences, that naturally, or in all Probability will attend the Commission of such and such Actions, and the Omission of others. They strongly recommend the Observance of ALL THE SOCIAL VIRTUES, in administering *Justice impartially*, and observing those Things which *unbiass'd Reason* dictates, and *Experience* proves to be most advantageous to the Whole Community.

The next Head is **Moral Theology**. Here they trace and point out *Cases of Conscience*.

In the next Place they proceed to the teaching the *Rudiments of Geometry* and *Algebra*. They discuss and nicely sift the Elements of *EUCLID*; then they proceed with

with indefatigable Pains to draught and erect in Miniature, and to model the stately PALACES and BUILDINGS of the Antients, agreeable to the Taste of former Times, and compare them with those of modern Times; by which Means they are able to judge of the Proportion or Disproportion both of the Antient and Modern Structures.

It was agreed on by the MASONS, a little before I left them, to have the superb Edifices, and spacious Domes, erected by all the known LODGES in the World, published, with the laborious Translations and Remarks of each LODGE thereon, so soon as they could be procured from Abroad, and the Plates finished. For which Purpose Copies of their Resolution have been sent all through Europe, to the LODGES in *Asia*, *Africa* and *America*, that they may send their Performances to the Year 1756, so soon as possible to *England*, from whence they took their Charter. But this must be a Work of Time.

Sometimes they discourse upon the Lives of Persons of all Ranks and Characters, in order to excite and stimulate the Brotherhood to imitate and emulate the Examples of the Good, by shewing them the happy End, or final Exit, they always made; and to give them suitable Opinions of the Bad, and a strong Detestation of Vice in general.

Notwithstanding all that has been said, which, upon the Whole, I think (to judge and speak impartially) is not much to the

Discredit

Discredit of the MASONs; yet there are several that have been made MASONs who have led very profligate Lives after. But I must, in spite of my Spleen and Resentment, in Justice tell the World, that it is a Law universally observed by the MASONs, if a Brother will not be conformable to the Precepts and Principles of MASONRY, but abandon himself to unlawful Pleasures, and give himself over to Vice, and the Commission of enormous Crimes, and thereby render himself unworthy the Society, and a Scandal thereto, they first remonstrate with him, and then, if their Admonition proves ineffectual, they immediately exclude him the LODGE, and seldom or never receive him again. And though he may by some Persons in the Town where he was made, be known to bear the Name of a MASON, yet he is rejected of them as *unworthy their Society*; and they say he is undeserving of associating with Mankind.

During my Stay in one LODGE I knew four of this bad Stamp, and heard of many more; all which were expelled the LODGE, but one of these four Out-casts, who was ejected for being frequently intoxicated, and found in many Untruths, upon his hearty Solicitations for Re-admission, and solemn Promises to *amend*, was re-admitted, and in a short Time, after he had acquir'd a greater and truer Knowledge of MASONRY, *en tire*

tirely reformed, and became worthy of the Society, and the Esteem of Mankind.

The Reader probably may ask, if the Masons are not bound to Secrecy by any sacred Tye, and so much Good in it as they talk of, why was it not revealed many Years ago for the Good of the World in general, as many Men, upon the least Appearance of Good in it, would have been fond of coming into the Society. I must confess I ever was as much surprized, and as much wondered at it, as any Man in the World, both before and since I was a Mason. I cannot pretend to account for the Reasons of particular Persons, nor of each particular Brother; but for *myself* I can say, if I had not been affronted I should not have gone from their general Rule or Maxim, which is not to give it *gratis*. They say if any Man that they think is *worthy* to be a MASON will apply for it, he may be made if he will pay for it, as each of them have done before; and further, should they give it *gratis*, how could that *extensive Charity*, which distributes so much Yearly to the Relief of distressed Brothers be supported?

I come next to the making Part.

SO soon as a Man enters the *Lodge Room*, he is examined, to find if he knows any Thing of *Geometry*; if not, he is immediately instructed therein. They teach him

to draw parallel Lines, to raise and let fall Perpendiculars, and to make Angles, right, obtuse, and acute; or if he does understand this, and all Lineal Geometry, or if not, at his first Entrance, then after he has acquired it in the Lodge they give him the *first Degree of Masonry*, there being Five Degrees or Orders of Masons, representing, or answering to, the FIVE NOBLE ORDERS of Architecture, *viz.* *Tuscan*, *Doric*, *Ionic*, *Corinthian*, and *Composite*. Originally there was but one Degree amongst the *Free-Masons*: But as soon as they began to improve in *Architecture*, and some had clearer and greater Ideas of the Proportions, Bigness, Strength, and Beauty of the Work intended, as each ORDER became named, the Masons thought proper to confer those Names by way of Eminence upon such as merited it, and ever since all Free-Masons are called among themselves by one or other of these ORDERS or DEGREES. The Masons never were cautious to keep this Part secret from the World; for many Times, before I was a Mason, I have heard them say, that such a one is *a Mason*, another *a good Mason*, another *a very good Mason*, another *an excellent Mason*, and another *a compleat Mason*. Now this Distinction arises from the Degree that each Mason has, owing to his Genius and Capacity therein; for a Mason of the *Tuscan* Order, or *first Degree*, and the *good Mason* of the *Doric* Order, or *second De-*

gree, provided they are conformable to the Precepts before mentioned, are acknowledg'd and caress'd by the *Composite* or *compleat Mason* of the *fifth Degree*, as worthy the Regard of the whole Society, notwithstanding their Knowledge is not so extensive. But to return to the Making. The Principals of the Lodge must understand the Whole, to instruct the younger Brethren. So they give to the Brother just admitted (being duly qualified as observed before) the *Tuscan Order*, with *Problems* and *Definitions* suitable thereto; upon which he is kept some Time, till he has made a good Progress therein; then he is taught to measure Solids, and receives the *second Degree* or *Doric Order*, with suitable *Problems* and *Definitions*. Then they instruct him in the making and measuring of Spheres, Spheroids, Prisms, Pyramids, Prismoids, strait, square, round, and elliptic Pyramidoids, &c. and when he tolerably well comprehends this, they give him *Trigonometry* plain and spheric, and the *third Degree* or *Ionic Order*. Here he continues for a considerable Time, till by Dint of Study and close Application he becomes capable of erecting something in the three Orders. Then they confer the *fourth Degree* or *Corinthian Order*, upon him; and when they find his Knowledge sufficient in this, by making several *Corinthian Capitals*, &c. they compleat him, by giving the *Composite Order* to him.

Of the SIGNS and WATCH-WORDES.

AND first, of the SIGNS that the Mafons make use of to know each other by. They be seven in Number, that is, one for each Day in the Week; which is the Reason that no one could ever impose himself upon a Mason, in order to be taken by him as such; for *Strangers*, i. e. those who are not Mafons, always concluded that the Sign for *Monday* would serve for any other Day in the Week; or else they imagined that one Sign served always. But in this they greatly deceived themselves, and gave Room for the Mafons, when they met with a misapplied or wrong Day Sign, to banter and joke as they thought proper, at the Cost of Shame and Confusion to the designing Impostor. Several of them in my Time I have met with, and have taken great Pleasure to return the *Roasting* they intended for me. The Mafons took great Care, when they first invented those Signs, that they should be of so simple a Nature, and accidentally common to all Men, that when they made or gave them to any one, no Person should suspect them to have a Meaning, or the least Tendency thereto, but merely accidental, as will plainly appear in the Description of them. Some Mafons are of Opinion that when those SIGNS were first invented Pockets were not made use of; but they

they all agree in this, that the Hands were put to those Places where the Pockets now are, and that they shut their Hands, or bowed their Fingers inwards, except those made use of in or for the Signs. But be that as it will, this is certain, that for many Ages past they have been handed down in the following Manner : The first, or *Sunday Sign*, is by putting the Right Hand in the Right-side Pocket of your Breeches, with the Thumb out, and pointing to the Left Side. The second, or *Monday Sign*, is the Left Hand in the Left-side Breeches Pocket, with the Thumb out, and pointing to the Right Side. The third, or *Tuesday Sign*, is the Right Hand in the Right-side Waistcoat Pocket, with the Thumb out, and extended towards the Left Side. The fourth, or *Wednesday Sign*, is the Left Hand in the Left-side Waistcoat Pocket, with the Thumb out and extended towards the Right Side. The fifth, or *Thursday Sign*, is the Right Hand in the Right-side Coat Pocket, with the Thumb and Fore-finger out, and pointing downwards. The sixth, or *Friday Sign*, is the Left Hand in the Left-side Coat Pocket, with the Thumb and Fore-finger out, and inclining downward. The seventh, or *Saturday Sign*, is by putting the three first Fingers of the Right Hand to that Part of the Right Eye-brow next the Ear, and so drawing it along till the third Finger touches the Nose.

From

From this last Sign arises that misapprehended one, which some People address or give to Masons, by putting the Fore-finger of the Right Hand to or across the Nose. These *Signs* are observed exactly the same by all Masons throughout the Globe.

The next in Course are the WATCH-WORDS, which are fourteen in Number, one for each Day and one for each Night in the Week, as follows: *Sunday*, from One o'Clock in the Morning till One at Noon, **GERA**; the same Day from One o'Clock at Noon till One o'Clock *Monday* Morning, **GOMER**;* from One o'Clock *Monday* Morning till One o'Clock at Noon, **IONIA**; from that Time till One o'Clock on *Tuesday* Morning the Watch Word is **LOCKSHEAN**. So that there is no intermediate Time between the Morning and Afternoon or Evening Words. And if any Mason is remiss in his Words, or takes no Pains to remember the proper one for each Hour in the whole seven Days, but gives an improper Word, he generally incurs a severe Censure from the Lodge.

For the Sake of Brevity, and to avoid the uncouth Repetition of the Words from One o'Clock in the Morning, &c. I shall set the Words down regularly with the seven Days; the first Watch-Word to each Day is for the Morning, the last for the Afternoon or Evening;

Sunday

At the Hour of One in the Morning all the Words for the fore Parts of the Seven Days begin,

<i>Sunday</i>	{	GERA, GOMER.
<i>Monday</i>	{	IONIA, JOCKSHEAN.
<i>Tuesday</i>	{	PELEG, SABTECA.
<i>Wednesday</i>	{	SHEBA, GAD.
<i>Thursday</i>	{	KEDAR, KAHATH.
<i>Friday</i>	{	ONAN, SHELA.
<i>Saturday</i>	{	ZIDON, UZAL.

The SIGNS were invented by the first Associates in Masonry to know each other by ; but the WATCH-WORDS were not till the first Persecution of the Masons by illiterate Men, whose Ignorance raised an Aversion to the Craft ; at which Time the Masons thought it necessary, in order to preserve and secure themselves from the many Dangers and Cruelties to which they were exposed by the blind and unwarrantable Zeal of those Men of Darkness, to have WORDS OF ALARM, that when any Brother discovered one of their Enemies approaching, he should apprise those that were with him of it, by speaking the Word of the Day or Night on which such Approach should be made and disco-

discovered, in order for the whole to separate, and prevent the threatened Danger. They have another Word for the Approach of a Brother, which is HEBER. i. e. a Companion.

In all Countries, since Literature has been encouraged, and the Liberal Arts and Sciences acquired and indulged, the Masons have been greatly careffed, and free from Molestation, on account of their great Skill and Abilities in GEOMETRY, ARCHITECTURE, &c. and much more so in *England* since the Protestant Succession, and in particular since the Accession of the illustrious House of *Hanover* to these Realms, some of whose ROYAL BRANCHES have given a Sanc-
tion to ~~Masonry~~ by their immediate Pre-
sence. So that these Words are made Use
of (without any Apprehensions of Fear) on-
ly to advertise the Brethren of the Lodge
that a Stranger is near. The Words are so
expressive of the Design and End for which
they were intended and invented, that no
Brother could hesitate upon or suspend his
Assent to them one Moment after they were
explained to him : For Instance, GERA a
Stranger, GOMER a *Consumer*, IONIA making
sad, IOCKSHEAN an *Offence*, PELEG, a *Di-
vision*, &c. bears so near an Affinity to the
End designed, that no Mason could refuse
to acquiesce with them. Every Man so soon
as he is made a Mason of the *Tuscan* Order,
or first Degree, is obliged to get these four-
teen Words by Heart, and the Word for

a Brother's Approach, before he leaves the Lodge-Room.

Of the finding a MASON when in a strange Place,

WHEN Masons travel, or go into a strange Place, and destitute of a Friend or Acquaintance, the Method they make use of to find out a Brother Mason is this: They visit the Places frequented by Gentlemen to transact Business, as Exchanges, Tolzeys, Parades, &c. and place themselves so as to be seen by every one, and whatever Day it be, they give the Sign of that Day, and every Mason will take Notice of it, and it will pass undiscovered by all others. For Instance, suppose Wednesday to be the Day, they give the Sign of the Day by putting the Left Hand in the Left-Side Waistcoat Pocket, the Thumb out, and pointing to the Right Side. A Mason will observe this, but will make no Reply till the strange Brother gives him the Signs of the two preceding Days, and then he returns the seventh Sign, which the other is to answer; and the residing Brother being fully satisfied by those Signs that the Stranger is a Mason, gives him an Invitation to his House, entertains him chearfully, converses freely with him, introduces him into the best Company frequented by himself, or such as suits the Degree and Desire
of

of the strange Brother, supplies his Wants in all Cases agreeable to the Circumstances of each, and regrets his Departure. These are Privileges which the Masons boast to be peculiar to themselves, and say that they challenge any Society in the Universe to cement *Brotherly Love, Relief, and Truth*, together, upon so strong and permanent a Foundation as theirs ; for they hold that the Intention and Design of the first FREE-MASONS was to be firm and steady to each other, by promoting the Good of a Brother in every Respect (so long as it could be done with Justice to Mankind in general,) to espouse the Cause of an injured Brother, in supporting and enabling him to maintain and vindicate himself in Justice and Equity, and never suffer him to be ill used. They say further, that they do not deviate from this *Primum Mobile* of the Masons, to abandon a Brother in case he is the Aggressor ; for, say they, if he engages in Broils, Riots, Quarrels, &c. he cannot be a true Brother of ours, whose Principles are to be true to our Sovereign, peaceable with our Neighbours, and to administer Justice impartially between those who are Masons and those who are not ; and as he degenerates from us, we are by no means culpable in forsaking him.

The Reader cannot suppose that all these Subjects are canvassed over each Lodge-Night. No : Some Nights two of them, some three or four, and sometimes but one ;

and when they have the Works of several Brethren to inspect, the Corrections and Amendments in some of the Performances, takes up so much Time as to oblige them to adjourn the Examination of the Remainder till the next Lodge Night.

The Applause that each Brother meets with from the whole Society, upon his duly and proportionably finishing a Piece in Architecture, always expressed by loud Acclamations, generally alarms and surprizes those who are sitting by and under the Room where the Lodge is held.

I am not conscious to myself that I have in any one Point in this Relation of Masonry, said more or less than what it really is. For what may be omitted in some Lodges, and what more innovated in others, I am not accountable. But in all the Lodges that I have belonged to and visited for several Years, the Transactions were neither more nor less than this Description of it sets forth; for I took a good deal of Pains in minuting down every Transaction in each Lodge that I visited, to carry it to those of which I was a Member.

I say this is the whole of the Masons Proceedings in their Lodges, &c. and is sufficient to introduce any Person (whose Morals are well known to either of the Members to be good) to a Lodge who is inclined to visit one, provided upon his Examination he be not deficient in giving to the

Exa-

Examiners a full Detail and Account of it as this Book sets forth ; and no Lodge can refuse any Person thus duly qualified to visit them, but upon these two Pretences ; *First*, that he does not understand GEOMETRY, &c. and therefore may as well pay for the learning it in the Lodge as elsewhere ; and *Secondly*, that he never subscribed towards the Support of the grand Charity. But upon his tendering the customary Subscription of each Brother, they are obliged to admit him.

I come next to the Songs which are in great Esteem among the Masons, and sung each Night of their meeting in every Lodge, unless their Buildings take up so much Time as not to admit of a Song

I.

Y E thrice happy few
Whose Hearts have been true,
In Concord and Unity found ;
Let us sing and rejoice,
And unite ev'ry Voice,
To send the gay Chorus around.

C H O R U S.

Like Pillars we stand
An immoveable Band,
Cemented by Power from Above ;
Then freely let pass
The generous Glass
To Masonry, Friendship, and Love.

H. The

II.

The GRAND ARCHITECT,
 Whose Word did erect
 Eternity, Measure, and Space,
 First laid the Fair Plan
 Whereon we began,
 The Cement of Harmony and Place.
Like Pillars we stand, &c.

III.

Whose Firmness of Hearts
 Fair Treasure of Arts,
 To the Eye of the Vulgar unknown,
 Whose Lustre can beam
 New Dignity and Fame
 To the Pulpit, the Bar, and the Throne.
Like Pillars we stand, &c.

IV.

The Great DAVID's Son,
 Unmatch'd *S O L O M O N*,
 As recorded in Sacred Page,
 Through Masonry became
 The first Fav'rite of Fame,
 The Wonder and Pride of his Age.
Like Pillars we stand, &c.

V.

Indissoluble Bands
 Our Hearts and our Hands
 In social Benevolence bind ;
 For true to his Cause,
 By immutable Laws,
 A Mason's a Friend to Mankind.
Like Pillars we stand, &c.

VI.

Let Joy flow around,
 And PEACE, Olive-bound,
 Preside at our mystical Rites ;

Whose

[23]

Whose Conduct maintains
Our auspicious Domains,
And Freedom with Order unites.
Like Pillars we stand, &c.

VII.

Nor let the dear Maid
Our Mysteries dread,
Or think them repugnant to Love ;
To Beauty we bend,
And her Empire defend,
Her Empire deriv'd from Above.
Like Pillars we stand, &c.

VIII.

Then let us unite,
Sincere and upright,
On the Level of Virtue to stand :
No Mortal can be
So happy as we,
With a Brother and Friend in each Hand.
Like Pillars we stand, &c.

I.

Come let us prepare
We Brothers that are
Assembled on merry Occasion :
Let's drink, laugh, and sing ;
Our Wine has a Spring :
Here's a Health to an Accepted Mason.

II.

The World is in Pain
Our Secrets to gain ;
But still let them wonder and gaze on :
They ne'er can divine
The Word or the Sign
Of a Free and an Accepted Mason.

III. 'Tis

III.

'Tis this and 'tis that,
 They cannot tell what,
 Why so many great Men in the Nation
 Should Aprons put on
 To make themselves one
 With a Free and an Accepted Mason.

IV.

Great Kings, Dukes, and Lords
 Have laid by their Swords,
 Our Mystery to put a good Grace on ;
 And ne'er been ashame'd
 To hear themselves nam'd
 With a Free and an Accepted Mason.

V.

Antiquity's Pride
 We have on our Side,
 Which maketh Men just in their Station :
 There's nought but what's good
 To be understood
 By a Free and an Accepted Mason.

VI.

We're true and sincere,
 And just to the Fair,
 Who will trust us on ev'ry Occasion :
 No Mortal can more
 The Ladies adore,
 Than a Free and an Accepted Mason.

VII.

Then join Hand in Hand,
 To each other firm stand ;
 Let's be merry and put a bright Face on :
 What Mortal can boast
 So noble a Toast
 As a Free and Accepted Mason.

I.
THO' Bigots storm, and Fools declaim,
And Masons some thro' Ign'rance blame;
The Good, the Just, the Learn'd, the Wise,
Free Masonry will ne'er despise.
O'er all the Earth let Masons join,
To execute one Grand Design,
And strike Amazement into Fools,
Who laugh at Masons and their Tools.

II.

On Justice, Truth, and Charity,
This Edifice shall founded be ;
And will conspire to rear the whole
By Wisdom's just, unerring Rule..
O'er all, &c.

III.

Let ev'ry Mason then prepare
By Virtue's Mould his Work to square ;
And ev'ry Task adjusted be
By the Level of Equality.

O'er all, &c.

IV.

Let Jollity and Freedom then
For ever in our Lodge remain,
And still our Work cemented be
By universal Harmony.

O'er all, &c.

V.

This Structure we will fortify
With the Barrier of Secrecy.
A Mason-barrier we may boast
Shall e'er impenetrable last.

O'er all, &c.

VI.

To mutual Love and Friendship rais'd,
This Fabric shall by all be prais'd,
And those who strive to ridicule
Our Craft shall but themselves befool.

Then o'er the, &c.

LIST of the REGULAR LODGES in ENGLAND
according to their Seniority, Year of erection,
and Time of meeting.

1. *QUEEN's Arms*, St. Paul's church-yard, 2d Tuesday
day in every Month

2. *The Horn*, Westminster, 2d Thursday

1721.

3. *George*, Grafton-street, St. Anne's, 1st and 3d Thursday

4. *Crown and Rolls*, Chancery-lane, 2d and 4th Tuesday

5. *Tower*, Tower street, Seven Dials, 1st and 2d Wednesday

1722.

6. *Fish and Bell*, Charles street, Soho square, 1st and 3d Wed.

7. *King's Arms*, New Bond street, 2d and last Thursday

8. *Crown*, Leadenhall street, 1st and 3d Wednesday

9. *Dundee Arms*, Wapping New Stairs, 2d and 4th Thursday

1723.

10. *Grapes*, Chatham, 1st and 3d Monday.

11. *King's Arms*, Wandsworth, 1st and 3d Tuesday

12. *Anchor*, Rosemary lane, 1st and 3d Friday

13. *Mourning Bush*, Aldersgate, 2d and 4th Friday

14. *Anchor and Baptist's-head* Chancery-lane, 2d and last Thurs.

15. *Golden Anchor*, Ballast Key, East Greenwich, 2d & 4th Tu.

16. *Salutation*, Grayfriars, Newgate street, 1st Thursday

17. *Greyhound*, Garlick Hill, 2d and last Wednesday

18. *Red Horse*, Old Bond street, 3d Monday

1724.

19. *Angel*, Norwich, 1st Thursday

20. *Dolphin*, Chichester, 3d Wednesday

21. *Three Tuns*, Portsmouth, 1st and 3d Friday

22. *Castle*, Lombard street, 2d and 4th Monday

23. *Queen's Head*, at Stockton upon Tees, in the County of Durham, 1st and 3d Friday

1725.

24. *Sun*, Ludgate street, 4th Monday

25. *King's arms lodge*, at the *Bear and Rummer*, Gerard street, 1st and 3d Tuesday

1727.

26. *St. Alban's*, St. Alban's street, 3d Monday

27. *Flower de luce*. St. Bernard street, Madrid, 1st Sunday

1728.

28. *Red Cow*, West Smithfield, 1st and 3d Wednesday

29. *Woolpack*, Lombard street, in the Mint, Southwark, 1st and 3d Wednesday

30. *Gibraltar*, at Gibraltar, 1st Tuesday

1729

181. *Parrot*, Cow-lane in Leeds, 1st Wednesday
 182. *Robin-Hood*, Butcher-row, near St. Clement's, 1st Thurs.
 183. *Horn*, Doctors-Commons, 3d Monday
 184. *Paul's Head*, Doctors Commons, 2d and 4th Monday
 185. *Swan*, at Westminster bridge, 1st and 3d Wednesday
 186. *Ruſſat's Coffeehouse*, Sherrard street, 2d & 4th Wednes.
 187. *Pelican*, Leicester, 1st and 3d Tuesday
 188. *Red House*, Cardiff, Glamorganſh. South Wales, 2d Mon.
 189. *Bear*, Cow bridge, Glamorganſhire, last Monday
 190. N°. 2. *St Euſtatiuſ*, Dutch island, West Indies
 191. *Queen's Head*, Lowestoff in Suffolk, 2d Monday
 192. *Chequers*, Charing-cross, 2d Tuesday
 193. *Two Spies*, King's street, Seven Dials, 2d & 4th Monday
 194. *King's head*, at Salford near Manchester, 1st & 3d Wedn.

1755.

195. N°. 8. *The King's own regiment*, 1st & 3d Tuesday
 196. *Blue Posts*, Old Bond street, 2d and 4th Friday
 197. *Jack of Newbery*, Chiswell street, 1st and 3d Wednesday
 198. *White Hart*, St James's street, 2d and 4th Thursday
 199. *Ship and Castle*, Penzance in Cornwall, 1st & 3d Wednes.
 200. *Bricklayer's Arms*, Duke street, Grosvenor squ., 1st & 3d Tu.
 201. *Shoulder of Mutton*, St. Augustine's, Norwich, 1st & 3d M.
 202. Lodge of Charity at Amsterdam
 203. *Raven*, Cow lane, Chester, last Monday
 204. *White Lion*, Beccles in Suffolk
 205. *Swan Tavern*, in York town, Virginia, 1st & 3d Wednes.
 206. *Flower in Hand*, St Mary, Norwich, 1st & 3d Tuesday
 207. Sunderland near the sea, county of Durham, 1st Friday
 208. Grand lodge Frederiek at Hanover
 209. *Feathers*, Bridges street, Chester
 210. *Princeſs of Wales's Arms*, Cranborne Alley, Leicester fields
 1st and 3d Monday
 211. In Capt. Bell's troop in Lord Anſram's dragoons
 212. *The Sun and thirteen Cantons*, in Great Poulney street, Gol-
 den square, 2d and 4th Thursday
 213. At Wilmington on Cape Fear River, North Carolina
 214. *White Lion*, Water street, Liverpool

1756.

215. Lodge of Peace at Amsterdam
 216. *Hoop and Grapes*, Suffolk street, 1st and 3d Tuesday
 217. *White-horſe*, corner of New Burlington street, 1st & 3d Th.

1757.

218. *Marquis of Carnarvan's*, at Sunderland near the sea, 1st.
 and 3d Tuesday
 219. St. Mary's in the island of Jamaica
 220. *Blakeney's-head*, at Bristol, 2d and 4th Thursday
 221. Parliament Coffee-house, Parliament street, 2d & 4th Tu.
 222. *Snn*,

222. Sun, in the Strand, 4th Wednesday
 223. Dove and Olive Branch, St. Lawrence's, Norwich
 224. Santa Cruz, a Danish island, West Indies
 225. Cock, Head of the Side, Newcastle upon Tyne, 1st Monday
 226. White Lion, Oxford Road, 3d Monday
 227. Sun, at Shadwell, 1st and 3d Monday
 228. Lodge of Regularity, Amsterdam
 229. Queen's head, Duke's court, Bow street, Covent garden,
 val 1st and 3d Wednesday
 230. St. Michael's Lodge, at Severn, Dutchy of Mecklenburgh
 231. Cock, St. Mary's Norwich
 232. Red Lion, South side street, Plymouth, 2d, & 4th Monday
 233. Bell, Broad street, Bristol
 234. Bombay, East Indies
 235. Green Man, Berwick street, St. James's
 236. Swan, sea captains Lodge, Yarmouth, Norfolk.
 237. Three Crowns, 2d Division of Marines, Plymouth



1729.

31. *Red Lion*, Lynn Regis, Norfolk, 1st Friday
 32. *George*, St. Mary Axe, 2d and 4th Monday
 33. *Horn*, Fleetstreet, 1st and 3d Thursday
- 1730.
34. *Peacock*, King's street, St. James's sq. 2d and 4th Tuesday
 35. Constitution vacated
 36. *Barbican*, 1st Thursday, 3d a Master's lodge
 37. *Bowling Green*, Putney, 1st and 3d Saturday
 38. *Moor's Head*, Lincoln, 1st Tuesday
 39. *Platter*, White Lion Yard, Norton Falgate, 1st Friday
 40.
 41. *Fox*, Castle street, Southwark, 2d Monday
 42. *Windmill*, Rosemary lane, 1st Monday

1731.

43. *Angel*, Macclesfield, Cheshire
 44. *Jerusalem*, Clerkenwell, 2d and 4th Wednesday
 45. *Half Moon*, Cheapside, 2d Wednesday
 46. *Salutation*, Newgate street, 1st and 3d. Wednesday
 47. *King's Arms*. St. Margaret's Hill, 3d Wednesday
 48. *King' Arms*, Leigh, in Lancashire

1732.

49. *Ala ville de Tonnerre*, Rue de Boucheries a Paris, 1st Mon.
 50. *Saracen's Head*, Greek street, Soho, 1st and 3d Wednesday
 51. *King's Arms*, Marybone street, 2d and 4th Tuesday
 52. *London Prentice*, Hoxton, 2d Tuesday
 53. *London Bridge Punch House*, 1st Tuesday
 54. *Royal Oak*, Derby, 1st and 3d Tuesday
 55. Bolton Lee Moor, Lancashire, next Wednesday to every full Moon
 56. Cornish Chough, Salisbury, 1st and 3d Wednesday
 57. Queen Hithe Coffee Houfe, 2d and 4th Monday
 58. *Queen's Head*, Chelsea, 2d and 4th Tuesday

1733.

59. *Bear*, Bath, 1st and 3d Tuesday
 60. *Cross Keys*, Henrietta street, Covent Garden, 1st Tuesday
 61. *Red Lion*, Bury, Lancash. next Thu. to every full Moon
 62. *Talbot*, Stourbridge, Worcestershire, every Wednesday
 63. *Sun*, St. Paul's Church-yard, 2d and 4th Wednesday
 64. *Swan*, Birmingham, last Monday
 65. *Royal Exchange*, Bolton, New Eng. 2d and 4th Saturday
 66. *Valenciennes*, French Flanders

1734.

67. *Mason's Arms*, Plymouth, 1st and 3d Friday
 68. *Samson and Lion*, East Smithfield, 1st and 3d Thursday

1735.

69. *King's Head*, High Holborn, 2d and 4th Wednesday

70. Steward's lodge, Southampton street, Cov. Garden, public nights 3d Wed. in March and December
71. In Holland
72. Fencers, near Newcastle upon Tyne, 1st Monday
73. Castle, at Aubigny in France, 1st Monday
74. Constitution lost
75. Savannah, in the province of Georgia
76. Angel, Colchester, 2d and 4th Monday
77. Fountain, Gateshead, bish. of Durham, 2d and 4th Wed.
- 1736.
78. Green Man, Shrewsbury, 1st Monday
79. Rising Sun, Fashion street, Spitalfields, 1st and 3d Tuesday
80. King's Head, Norwich, every other Thursday
81. The Customhouse, by the Old Dock, Liverpool, 1st Wed.
82. Cock and Lion, Michael's Alley, Cornhill, 1st & 3d Mon.
83. Rose, Edgbaston street, Birmingham, 2d & last Thursday
84. Bell, Friday street, 1st and 3d Tuesday
85. George, Ironmonger lane, 2d and 4th Tuesday
86. Fountain, Bartholomew lane, 2d and 4th Friday
87. Blue Posts, Southampton buildings, Holborn, 3d. Tuesday
88. Crown, West Smithfield, 4th Tuesday
- 1737.
89. Three Tuns, Spitalfields, 2d and 4th Friday
90. Chapman's Coffee-house, Sackville street, 1st and 3d Tues.
91. Salutation, Budge Row, 2d and 4th Thursday
92. Sun, Milk street, 1st and 3d Tuesday
93. Angel, Shipton Mallet, Somersetshire, 1st and 3d Mon.
94. Parham Lodge, Antigua
- 1738.
95. Swan, Gloucester, 1st and 3d Friday
96. Helmet, Bishopsgate street, 2d Tuesday
97. Black Bull, Halifax, Yorkshire, last Monday
98. The Great Lodge, St John's Antigua, 2d & 4th Wednesday
99. The Fox, near the square Manchester, 1st & 3d Monday
100. Black Lyon, Nottingham Court, Seven dials, 2d and 4th Monday
101. Swan, Watergate street, Chester, 2d Tuesday
102. Gone
103. Red Lion, Horn church in Essex, first Friday
104. Baker's Lodge, St John's, Antigua
- 1739.
105. Kingston in Jamaiça, 1st and 3d Saturday
106. King's-head, Portsmouth Common, Southampton, 1st Tu.
107. Scots Arms, the Mother Lodge at St. Christopher's, held at Basseterre, 1st Thursday
108. Crown and Globe, Playhouse yard, Blackfriars, 1st Tu.
- 109.

109.
 110. *King's Arms and One Tun*, Hyde-park corner, 2d and 4th Wednesday
 111. *Red Bull*, Long Lane, West Smithfield, 2d & 4th Mon.
 112. *King's Head*, in the Poultry, 3d Wednesday
 113. Lausanne in the canton of Bern, Switzerland
- 1740.
114. *Three Lions*, Banbury, Oxfordshire, every full moon, if on a Thursday, or the Thursday before
 115. *The Ship*, James street, Covent-Garden, 2d Tuesday
 116. *The Bull Tavern*, Corn street, Bristol, 2d and 4th Wed.
 117. The 3d lodge, Calcutta, in East India
 118. St Michael's lodge in Barbadoes
 119. *Grapes*, in Decker street, Hamburg, every other Thursday
 120. *George*, Whitehaven, Cumberland, 1st Monday
- 1741.
121. *Skip and Castle*, Haverford W:
- 1742.
122. *Swan*, old French lodge, Grafton street, 1st & 3d Thurs.
 123. Old Road, St. Christopher's
 124. Union, Franckfort, on the Mayne, 2d & 4th Tuesday
 125. *Three Horse Shoes*, Leominster, in the county of Hereford
 126. Port Royal lodge, Jamaica
- 1743.
127. *Angel*, Dolgelly in Merioneth-shire, North Wales 1st Tues.
 128. St. George, Emperor's Court, at Hamburg, every other Wednesday
 129. *Bull*, High street, Bristol, 1st and 3d Tuesday
- 1745.
130. New Lodge, Copenhagen, Denmark.
- 1746.
131. St. Jago de la Vega, in Jamaica
- 1747.
132. *The Bear*, Norwich, 2d and 4th Tuesday
 133. New lodge, St. Eustatius, Dutch island, West Indies
- 1748.
134. *The Bishop's Head*, Plymouth, 1st and 3d Monday
 135.
 136. *Maid's Head*, Norwich
- 1749.
137. *Bear*, Cambridge, 2d Monday
 138. Lodge of Orange at Amsterdam
 139. St Martin's lodge, at Copenhagen in Denmark
 140. *Rampant Horse Tavern*, St Stevens, Norwich, 2d & 4th Tu.
- 1750.
141. N° 1, at Minorca, 1st Thursday
 142. N° 2 at Minorca, 2d Tuesday
 143. N°. 3 at Minorca, 1st Wednesday
144. St.

144. St Christopher's, at Sandy Point
1751.
145. *The Unicorn*, Norwich, 2d & 4th Monday
146. *King's Arms*, Falmouth, 2d and last Thursday
147. *Angel*, Great Yarmouth in Norfolk
148. *King's Head*, West street, Gravesend, 1st and 3d Thurs.
149. *St Andrew*, the sea captain's lodge, near the Hermitage,
2d and 4th Friday
150. № 4. at Minorca, 1st Monday
1752.
151. *King's Arms*, Helston in Cornwall, 1st & 3d Tuesday
152. St John's lodge, Bridgetown, Barbadoes, 4th Monday
153. *Skip*, Leadenhall street, 2d and 4th Monday
154. *King's Head*, Broad St Giles, 1st and 3d Tuesday
155. *Masons Arms*, at Truro in Cornwall, 1st & 3d Wednesday
156. At Chardenagore, late the chief French settlement in
Bengal
157. At Madras in East India
158. At the Hague in Holland
159. St Peter's lodge in Barbadoes, 1st and 3d Saturday
1753.
160. *Black Moor's Head*, Nottingham
161. *Lion and Goat*, Grosvenor street, 2d and 4th Monday
162. *Blue Laff*, Salisbury Court, 2d & 4th Wednesday
163. *Angel*, Picadilly, 2d and 4th Monday
164. *Lilly Tavern*, in Guernsey
165. *Nag's-head*, Wine street, Bristol 2d & 4th Tuesday
166. *Queen's-head*, near Queen street, 2d & 4th Tuesday
167. *Red Lion*, Market street, Carmarthen, South Wales, 1st
and 3d Monday
168. *King's-head*, Mews street, Cavendish square, 2d & 4th W.
169. *Castle and Lion*, White Lion lane, Norwich, 3d Wednesday
170. Evangelist's lodge at Antigua
171. At Amsterdam
172. *Rose and Crown*, at Prescot, Lancashire, Wednesday next
before full moon
173. Royal Exchange in the Borough of Norfolk, in Virginia,
1st Thursday
1754.
174. St Paul's Lodge, Speight's Town, Barbadoes, 1st & 3d Tu.
175. *White Hart*, Mañel str. Goodmans-fields, 2d & 4th Wed.
176. Redruth in Cornwall, 1st and 3d Thursday
177. *Bear*, Lemon-street, Goodmans-fields, 1st & 3d Wednes.
178. *Mitre*, Union street, Westminster, 2d Tuesday
179. *Chequers*, All Saints, Norwich
180. *Swan*, Ramsgate in the isle of Thanet, 2d & 4th Monday
181. *Parrot*,

